identity containing smaller identities; for whatever separative cognition exists in or enters into the cosmic consciousness must stand on this double identity and does not contradict it. If there is any need of a drawing back and a knowledge by separation plus contact, it is yet a separateness in identity, a contact in identity: for the object contained is part of the self of that which contains it. It is only when a more drastic separativeness intervenes, that the identity veils itself and throws up a lesser knowledge, direct or indirect, which is unaware of its source; yet is it always the sea of identity which throws up to the surface the waves or the spray of a direct or an indirect knowledge. This is on the side of consciousness; on the side of action, of the cosmic energies, it is seen that they move in masses, waves, currents constantly constituting and reconstituting beings and objects, movements and happenings, entering into them,. passing through them, forming themselves in them, throwing themselves out from them on other beings and objects. Each natural individual is a receptacle of these cosmic forces and a dynamo for their propagation; there passes from each

to each a constant stream of mental and vital
energies, and these run too in cosmic waves and
currents no less than the forces of physical Nature.
All this action is veiled from our surface mind's
direct sense and knowledge, but it is known and
felt by the inner being, though only through a
direct contact; when the being enters into the cosmic